

erie, which was kept secret since the world began:

26 But now is made manifest, and by the Scriptures of the Prophets according to the commandement of the everlasting God, made knowne to all nations for the obedience of faith,

27 To God, onely wise, bee glorie through Jesus Christ, for ever. Amen.

Written to the Romanes from Corinthus, and sent by Phebe servant of the Church at Cenchrea.



## THE FIRST EPISTLE of Paul the Apostle to the Corinthians.

### CHAP. I.

After his salutation, and thanksgiving, 10 he exhorteth them to vnitie, and 12 reprooueth their dissentions. 18 God destroyeth the wisedome of the wise, 21 by the foolishnesse of preaching, and 26 calleth not the wise, mighty, and noble, but 27. 28 the foolish, weake, and men of no accompt.

**B**aul called to be an Apostle of Jesus Christ, through the will of God, and Sosthenes our brother,

2 Unto the Church of God which is at Corinth, to them that \*are sanctified in Christ Jesus, called to be Saints, \*with all that in every place call upon the Name of Jesus Christ our Lord, both theirs and ours.

3 Grace be unto you, and peace from God our Father, and from the Lord Jesus Christ.

4 I thanke my God alwayes on your behalfe, for the grace of God which is given you by Jesus Christ,

5 That in every thing yee are enriched by him, in all vitterance, and in all knowledge:

6 Euen as the Testimony of Christ was confirmed in you.

7 So that yee come behinde in no gift; wayting for the † comming of our Lord Jesus Christ,

8 Who shall also confirme you unto

the end, that yee may be blamelesse in the day of our Lord Jesus Christ.

9 \*God is faithful by whom ye were called unto the fellowship of his Sonne Jesus Christ our Lord.

10 Now I beseech you brethren by the Name of our Lord Jesus Christ, that yee all speake the same thing, and that there be no † divisions among you: but that ye be perfectly ioyned together in the same minde, and in the same iudgement.

11 For it hath bene declared unto me of you, my brethren, by them which are of the house of Cloe, that there are contentions among you.

12 Now this I say, that every one of you saith, I am of Paul, and I of \*Apollo, and I of Cephas, and I of Christ.

13 Is Christ divided? Was Paul crucified for you: or were yee baptizid in the name of Paul?

14 I thanke God that I baptizid none of you, but \*Crispus and Gaius:

15 Lest any shold say, that I had baptizid in mine owne name.

16 And I baptizid also the household of Stephanas: besides, I know not whether I baptizid any other.

17 For Christ sent me not to baptize, but to preach the Gospel: \* not with wisedome of words, lest the Crosse of Christ shold be made of none effect.

18 For the preaching of the Crosse is to them that perish, foolishnesse: but unto vs which are saued, it is the \* power of God.

\*1.Thess.5.  
24.

<sup>†</sup>Greeke,  
schismes.

\*Acts.18.  
24.

\*Acts.18.  
8.

\*2.Pet.1.  
16.  
Or, speech.

\*Rom.1.  
16.

<sup>†</sup>Gr.Rgs.  
lation.

# Wherin to glory. I.Corinthians. Gods wisdome.

\*Esa. 29.14

19 For it is written, I will destroy the wisedome of the wise, and wil bring to nothing the \* vnderstanding of the prudent.

\*Esa. 33.18

20 \* Where is the wise? Where is the Scribe? Where is the disputer of this world? Hath not God made foolish the wisedome of this world?

\*Rom. 1.20

21 \* For after that, in the wisedom of God, the world by wisedome knew not God, it pleased God by the foolishnesse of preaching, to saue them that beleue.

\*Matt. 12.38.

22 For the \* Jewes require a signe, and the Greekes seeke after wisedome.

23 But wee preach Christ crucified, unto the Jewes a stumbling block, and unto the Greekes, foolishnesse:

24 But unto them which are called, both Jewes and Greekes, Christ, the power of God, & the wisedome of God.

25 Because the foolishnesse of God is wiser then men: and the weakenesse of God is stronger then men.

26 For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble are called.

27 But God hath chosen the foolish things of the world, to confound the wise: and God hath chosen the weake things of the world, to confound the things which are mighty:

28 And base things of the world, and things which are despised, hath God chosen, yea and things which are not, to bring to nought things that are,

29 That no flesh should glory in his presence.

30 But of him are ye in Christ Jesus, who of God is made unto vs wisedome, and righteousness, and sanctification, and redemption:

31 That according as it is written, \* He that glorieth, let him glory in the Lord.

\*Iere. 9.23.

## C H A P. II.

Hee declareth that his preaching, 1 though it bring not excellency of speech, or of humane wisedome: yet consisteth in the power of God: and so farre excelleth the wisedome of this world, and humane sense, as that 14 the naturall man cannot understand it.

\*Wic. 1.17.

**A**ND I, brethren, when I came to you, \* came not with excellencie of speech, or of wisedome, declaring unto you the testimony of God.

2 For I determined not to know any thing amog you, saue Jesus Christ, and him crucified.

3 And I was with you in weake-nesse, and in feare, and in much trem-bling.

4 And my speech, and my preaching \* was not with entisling words of mans wisedome, but in demonstration of the Spirit, and of power:

5 That your faith should not stand in the wisedome of men, but in the pow-er of God.

6 Howbeit wee speake wisedome among them that are perfect: yet not the wisedome of this Worlde, nor of the Princes of this Worlde, that come to nougnt:

7 But wee speake the wisedome of God in a mysterie, euen the hidden wisedome which Godordeined before the Worlde, unto our glory.

8 Which none of the princes of this Worlde knewe: for had they knownen it, they would not haue crucified the Lord of glory.

9 But as it is written, \* Eye hath not seene, nor eare heard, neither haue entred into the heart of man, the things which God hath prepared for them that loue him.

10 But God hath reueiled them unto vs by his Spirit: for the Spirit search-eth all things, yea, the deepe things of God.

11 For what man knoweth the things of a man, saue the spirit of man which is in him? Euen so the things of God knoweth no man, but the Spirit of God.

12 Now wee haue received, not the spirit of the world, but the Spirit which is of God, that wee might know the things that are freely givenen to vs of God.

13 \* Which things also we speake, not in the words which mans wisedome teacheth, but which the holy Ghost tea-cheth, comparing spiritual things with spiritual.

14 But the naturall man receiveth not the things of the Spirit of God, for they are foolishnesse unto him: neither can he know them, because they are spi-ritually discerned.

15 \* But he that is spirituall, || iudgeth all things, yet he himselfe is || iudged of no man.

16 \* For who hath knownen the mind of

\* 2.Pet. 1.10.  
||Or, perfec-tible.  
† Gr. be.

\*Esa. 64.4.

\*2.Pet. 1.6

\*Pro. 17.19  
||Or, discer-neth.  
||Or, discer ned.

\*Rom. 11.34-esa. 40.13.

<sup>t Gr. shall.</sup> of the Lord that he <sup>t</sup> may instruct him:  
But we haue the mind of Christ.

## C H A P. III.

2 Milke is fit for children. 3 Strife and diuisi-  
on, arguments of a fleshly minde. 7 Hee  
that planteth, and hee that watereth, is no-  
thing. 9 The ministers are Gods fellowe  
workemen. 11 Christ the only foundation.  
16 Men the temples of God, which 17 must  
bee kept holy. 19 The wisedome of this  
world is foolishnesse with God.

**A**nd I, brethren, could not  
speake vnto you as vnto  
spirituall, but as vnto car-  
nall, euen as vnto babes in  
Christ.

2 I haue fed you with milke, and  
not with meate: for hitherto yee were  
not able to beare it, neither yet now are  
ye able.

3 For ye are yet carnall: for where-  
as there is among you envying, and  
strife, and diuisions, are ye not carnall,  
and walke <sup>t</sup> as men?

4 For while one saith, I am of  
Paul, and another, I am of Apollo, are  
ye not carnall?

5 Who then is Paul: and who is Ap-  
ollo: but ministers by whom yee belee-  
ued, euen as the Lord gaue to every  
man.

6 I haue planted, Apollo watered:  
but God gaue the increase.

7 So then, neither is he that plan-  
teth any thing, neither hee that wa-  
tereth: but God that giueth the increase.

8 Now hee that planteth, and hee  
that watereth, are one: \*and every man  
shal receive his own reward according  
to his owne labour.

9 For wee are labourers together  
with God, ye are Gods <sup>II</sup>husbandry, yee  
are Gods building.

10 According to the grace of God  
which is giuen vnto mee, as a wise ma-  
ster builder I haue laid the foundation,  
and another buildeth thereon. But let  
every man take heede how hee buildeth  
thereupon.

11 For other foundation can no man  
lay, then that is laide, which is Jesus  
Christ.

12 Now if any man build vpon this  
foundation, gold, siluer, preciousstones,  
Wood, hay, stubble:

13 Every mans worke shall be made  
manifest. For the day shall declare it, be-

cause it <sup>t</sup> shall bee reuealed by fire, and  
the fire shall trie euery mans worke of  
what sort it is.

<sup>t Gr. isre-  
vealed.</sup>

14 If any mans worke abide which  
he hath built thereupon, he shal receive  
a reward.

15 If any mans worke shall bee  
burnt, he shall suffer losse: but he him-  
selfe shall be saued: yet so, as by fire.

16 \*Knowe yee not that yee are the  
Temple of God, and that the Spirit of  
God dwelleth in you?

<sup>\*1. Cor. 6.  
19.</sup>

17 If any man <sup>II</sup>defile the Temple  
of God, him shall God destroy: for the  
Temple of God is holy, whiche Temple  
ye are.

18 Let no man deceiue himselfe: If  
any man among you seemeth to bee  
wise in this world, let him become a  
foole, that he may be wise.

19 For the wisedome of this world  
is foolishnesse with God: for it is writ-  
ten, \*Hee taketh the wise in their owne  
craftinesse.

<sup>'Tob. 5. 13.</sup>

20 And againe, \*The Lord know-  
eth the thoughts of the wise, that they  
are vaine.

<sup>\*Psal. 94.  
11.</sup>

21 Therefore let no man glory in  
men, for all things are yours.

22 Whether Paul, or Apollo, or Ce-  
phas, or the world, or life, or death, or  
things present, or things to come, all are  
yours.

23 And yee are Christs, and Christ is  
Gods.

## C H A P. IIII.

1 In what account the Ministers ought to bee  
had. 7 We haue nothing which wee haue  
not receiued. 9 The Apostles spectacles to  
the world, Angels and men, 13 The filth  
and off-scouring of the worlde: 15 Yet  
our fathers in Christ, 16 Whome wee  
ought to followe.

**E**t a man so account of  
vs, as of the ministers of  
Christ, and stewards of  
the mysteries of God.

2 Moreover, it is re-  
quired in stewards, that a  
man be found faithfull.

3 But with mee it is a very small  
thing that I shoulde bee iudged of you,  
or of mans <sup>t</sup>iudgement: yea, I judge  
not mine owne selfe.

<sup>t Gr. day.</sup>

4 For I know nothing by my selfe,  
yet am I not hereby iustified: but hee  
that iudgeth me is the Lord.

5 \*Therefore iudge nothing before  
<sup>\*Matt. 7. 1.  
rom. 2. 1.</sup>



you, not to keepe company, if any man that is called a brother bee a fornicator, or couetous, or an idolater, or a railer, or a drunkard, or an extortioner: with such a one, no, not to eate.

12 For what haue I to doe to iudge them also that are without: doe not ye iudge them that are within?

13 But them that are without, God iudgeth. Therefore put away from among your selues that wicked person.

## C H A P. VI.

1 The Corinthians must not vexe their brethren, in going to law with them: 6 Especially vnder Infidels. 9 The vnrighteous shall not inherite the kingdome of God. 15 Our bodies are the members of Christ, 19 And Temples of the holy Ghost. 16.17 They must not therefore be defiled.

**D** Are any of you having a matter against another, goe to law before the vniust, and not before the Saints:

2 Do ye not know that the Saints shall iudge the world: And if the world shalbe iudged by you, are ye unworthy to iudge the smallest matters?

3 Know ye not that we shall iudge Angels: How much more things that perteine to this life:

4 If then yee haue iudgements of things perteining to this life, set them to iudge who are least esteemed in the Church.

5 I speake to your shame. Is it so, that there is not a wise man amongst you: no not one that shall bee able to iudge betweene his brethren?

6 But brother goeth to law with brother, & that before the unbelieuers:

7 Now therefore, there is bitterly a fault among you, because yee goe to law one with another: why doe ye not rather take wrong: why doe ye not rather suffer your selues to be defrauded?

8 Nay, you do wrong and defraud, and that your brethren.

9 Know ye not that the vnrighteous shall not inherite the kingdome of God: We not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind,

10 Nor theeuers, nor couetous, nor drunkards, nor railers, nor extortioners, shall inherit the kingdom of God.

11 And such were some of you: but

ye are washed, but ye are sanctified, but ye are iustified in the Name of the Lord Jesus, and by the Spirit of our God.

12 All things are lawfull unto mee, but all things are not expedient: all things are lawfull for mee, but I will not bee brought vnder the power of any.

13 Meats for the belly, and the belly for meates: but God shall destroy both it and them. Now the body is not for fornication, but for the Lord: and the Lord for the body.

14 And God hath both raised vp the Lord, and will also raise vp vs by his owne power.

15 Know yee not that your bodies are the members of Christ: Shall I then take the members of Christ, and make them the members of an harlot: God forbid.

16 What, know ye not that he which is ioyned to an harlot, is one body: for two (saith he) shalbe one flesh.

17 But hee that is ioyned vnto the Lord, is one spirit.

18 Flee fornication: Every sinne that a man doeth, is without the body: but he that committeth fornication, sinneth against his owne body.

19 What, know ye not that your body is the Temple of the holy Ghost which is in you, which yee haue of God, and ye are not your owne?

20 For yee are bought with a price: therefore glorifie God in your body, and in your spirit, which are Gods.

## C H A P. VII.

2 He treateth of mariage, 4 shewing it to be a remedy against fornication: 10 And that the bond thereof ought not lightly to be dissolved. 18. 20 Every man must be content with his vocation. 25 Virginitie wherefore to be imbraced. 35 And for what respects we may either marry, or abstaine from marrying.

**N**ow concerning the things wheroft ye wrote vnto me, It is good for a man not to touch a woman.

2 Neuerthelesse, to aviod fornication, let every man haue his owne wife, and let every woman haue her owne husband.

3 Let the husband render vnto the wife due benevolence: and likewise also the wife vnto the husband.

4 The wife hath not power of her owne body, but the husband: and likewise

[Or, profitable.]

# Of mariage,

# I.Corinthians.

# and virginity.

wise also the husband hath not power of his owne body, but the wife.

5 Defraud you not one the other, except it bee with consent for a time, that yee may gine your selues to fasting and prayer, and come together againe, that Satan tempt you not for your incontinencie.

6 But I speake this by permission, and not of commandement.

7 For I would that all men were euuen as I my selfe: but every man hath his proper gift of God, one after this maner, and another after that.

8 I say therefore to the vnmaried and widowes, It is good for them if they abide euuen as I.

9 But if they cannot conteine, let them marry: for it is better to marrie then to burne.

10 And vnto the married, I command, yet not I, but the Lord, Let not the wife depart from her husband:

11 But and if shee depart, let her remaine vnmaried, or be reconciled to her husband: and let not the husband put away his wife.

12 But to the rest speake I, not the Lord, If any brother hath a wife that beleueith not, and shee bee pleased to dwell with him, let him not put her away.

13 And the woman which hath an husband that beleueith not, and if hee be pleased to dwell with her, let her not leaue him.

14 For the vnbelieuing husband is sanctified by the wife, and the vnbelieuing wife is sanctified by the husband; else were your children uncleane, but now are they holy.

15 But if the vnbelieuing depart, let him depart. A brother or a sister is not vnder bondage in such cases: but God hath called vs <sup>†</sup> to peace.

16 For what knowest thou, O wife, whether thou shalt saue thy husband: or how knowest thou, O man, whether thou shalt saue thy wife?

17 But as God hath distributed to every man, as the Lord hath called euerie one, so let him walke, and so ordene I in all Churches.

18 Is any man called being circumcised: let him not become uncircumcised: Is any called in uncircumcision: let him not be circumcised.

19 Circumcision is nothing, and uncircumcision is nothing, but the kee-

ping of the Commandements of God.

20 Let every man abide in the same calling wherein he was called.

21 Art thou called being a servant: care not for it: but if thou maist be made free, vse it rather.

22 For he that is called in the Lord, being a servant, is the Lords <sup>†</sup> free man: likewise also hee that is called being free, is Christs servant.

23 We are bought with a price, be not ye the servants of men.

24 Brethren, let every man wherin he is called, therein abide with God.

25 Now concerning virgins, I haue no commaundement of the Lord: yet I give my iudgement as one that hath obtained mercy of the Lord to be faithfull.

26 I suppose therefore that this is good for the present <sup>||</sup> distresse, I say, that it is good for a man so to be.

27 Art thou bound vnto a wife: seeke not to bee loosed. Art thou loosed from a wife: seeke not a wife.

28 But and if thou marry, thou hast not sinned, and if a virgin marry, shee hath not sinned: neuerthelesse, such shall haue trouble in the flesh: but I spare you.

29 But this I say, brethren, the time is short. It remaineth, that both they that haue wives, be as though they had none:

30 And they that weepe, as though they wept not: and they that reioyce, as though they reioyced not: and they that buy, as though they possessed not:

31 And they that vse this world, as not abusing it: for the fashion of this world passeth away.

32 But I would haue you without carefulnesse. He that is vnmarried, carreth for the things that belongeth to the Lord, how he may please the Lord:

33 But hee that is maried, carreth for the things that are of the world, how he may please his wife.

34 There is difference also between a wife and a virgin: the vnmaried woman carreth for the things of the Lord, that shee may be holy, both in body and in spirit: but shee that is married, carreth for the things of the worlde, how shee may please her husband.

35 And this I speake for your owne profite, not that I may cast a snare vpon you, but for that which is comely, and that you may attend vpon

<sup>†</sup> Gr.in peace

on the Lord without distraction.

36 But if any man thinke that he behaueth himselfe uncomely toward his virgin, if she passe the floure of her age, and neede so require, let him doe what hee will, hee sinneth not: let them marry.

37 Neverthelesse, hee that standeth stedfast in his heart, hauing no necessarie, but hath power ouer his owne will, and hath so decreed in his heart that he will keepe his virgin, doeth well.

38 So then he that giveth her in mariage doeth wel: but he that giveth her not in mariage, doeth better.

39 The wife is bound by the Lawe as long as her husband liueth: but if her husband bee dead, shee is at liberty to bee maried to whom shee will, onely in the Lord.

40 But shee is happier if shee so bide, after my iudgment: and I thinke also that I haue the Spirit of God.

### C H A P. VIII.

1 To abstaine from meates offered to Idoles:

8. 9 We must not abuse our Christian libertie, to the offence of our brethren: 11 but must bridle our knowledge with Charitie.

**N**ow as touching things offered vnto idoles, wee know that wee all haue knowledge. Knowledge puffeth vp: but Charitie edifieth.

2 And if any man thinke that hee knoweth any thing, hee knoweth nothing yet as he ought to know.

3 But if any man loue God, the same is knownen of him.

4 As concerning therefore the eating of those things that are offered in sacrifice vnto idoles, wee know that an idole is nothing in the world, and that there is none other God but one.

5 For though there bee that are called gods, whether in heauen or in earth (as there be gods many, and lords many:)

6 But to vs there is but one God, the Father, of whom are all things, and we in him, and one Lord Jesus Christ, by whom are all things, and we by him.

7 Howbeit there is not in euerie man that knowledge: for some with conscience of the idole vnto this houre, eat it as a thing offred vnto an idole,

and their conscience being weake, is defiled.

8 But meate commendeth vs not to God: for neither if we eate, || are we the better: neither if wee eate not, || are we the worse.

9 But take heed lest by any meanes, this libertie of yours become a stumbling blocke to them that are weake.

10 For if any man see thee which hast knowledge, sit at meat in the idols temple: shall not the conscience of him which is weake, be emboldened to eat those things which are offered to idoles?

11 And through thy knowledge shal the weake brother perish, for whome Christ died?

12 But when ye sinne so against the brethren, and wound their weake conscience, ye sinne against Christ.

13 Wherefore if meate make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend.

### C H A P. IX.

1 He sheweth his libertie, 7 and that the minister ought to liue by the Gospel: 15 yet that himselfe hath of his owne accord abstained, 18 to be either chargeable vnto them: 22 or offensive vnto any, in matters indifferent. 24 Our life is like vnto a race.

**A**m I not an Apostle: am I not free? haue I not seene Jesus Christ our Lord? Are not you my worke in the Lord?

2 If I bee not an Apostle vnto others, yet doubtlesse I am to you: for the seale of mine Apostleship are yee in the Lord.

3 Mine answere to them that doe examine me, is this:

4 Haue wee not power to eate and to drinke?

5 Haue we not power to lead about a sister a wife as wel as other Apostles, and as the brethren of the Lord, and Cephas?

6 Or I onely and Barnabas, haue not we power to forbear working?

7 Who goeth a warfare any time at his owne charges? Who planteth a vineyard, and eateth not of the fruite thereof? or who feedeth a flocke, and eateth not of the milke of the flocke?

8 Say I these things as a man: or saith not the Law the same also?

||Or, haue we  
the more.  
||Or, haue  
we the leſſe.

||Or, power.

†Gr. edified.

||Or, woman.

# True Ministers. I.Corinthians. Runne, to obteine.

\* Deut. 25.  
4.

9 For it is written in the Law of Moyses, \* Thou shalt not muzzell the mouth of the oxe that treadeth out the corne: doth God take care for oxen?

10 Or saith hee it altogether for our sakes: for our sakes, no doubt, this is written: that hee that ploweth, should plow in hope: and that hee that thresheth in hope, should bee partaker of his hope.

\* Rom. 15.  
27.

11 \* If we haue sownen vnto you spirituall things, is it a great thing if wee shall reapre your carnall things?

\* Deut. 18.  
1.  
|| Or, feed.

12 If others bee partakers of this power ouer you, are not we rather? Nevertheless, we haue not vsed this power: but suffer all things, lest wee should hinder the Gospel of Christ.

13 \* Do ye not know that they which minister about holy things, || lue of the things of the Temple: and they which wait at the altar, are partakers with the altar?

14 Euen so hath the Lord ordeined, that they which preach the Gospel, should lue of the Gospel.

15 But I haue vsed none of these things. Neither haue I written these things, that it should bee so done vnto me: for it were better for me to die, then that any man should make my glorying boyd.

16 For though I preach the Gospel, I haue nothing to glorie of: for necessarie is laid vpon mee, yea, woe is vnto me, if I preach not the Gospel.

17 For if I doe this thing willingly, I haue a reward: but if against my will, a dispensation of the Gospel is committed vnto me.

18 What is my reward then: verily that when I preach the Gospel, I may make the Gospel of Christ without charge, that I abuse not my power in the Gospel.

19 For though I bee free from all men, yet haue I made my selfe seruant vnto all, that I might gaine the more.

20 And vnto the Jewes, I became as a Jew, that I might gaine the Jewes: to them that are vnder the Law, as vnder the Law, that I might gaine them that are vnder the Law:

21 To them that are Without Law, as Without Law (being not Without Law to God, but vnder the Law to Christ,) that I might gaine them that are Without Law.

22 To the Weake became I as

Weake, that I might gaine the Weake: I am made all things to all men, that I might by all meanes saue some.

23 And this I doe for the Gospels sake, that I might be partaker thereof with you.

24 Know yee not that they which runne in a race, runne all, but one receiueth the price: So runne, that yee may obtaine.

25 And every man that striueth for the masterie, is temperate in all things: Now they doe it to obtaine a corruptible crowne, but we an incorruptible.

26 I therefore so runne, not as vncertainely: so fight I, not as one that beateth the ayre:

27 But I keepe vnder my body, and bring it into subiection: lest that by any meanes when I haue preached to others, I my selfe should be a castaway.

## C H A P. X.

1 The Sacraments of the Iewes, 6 are types of ours, 7 and their punishments, 11 examples for vs. 14 We must flee from idolatrie.

21 We must not make the Lords Table the table of deuils: 24 And in things indifferent, we must haue regard of our brethren.

**N** Omen brethen, I would not that yee should be ignorant, how that all our fathers were vnder the cloud, and all passed thorow the Sea:

2 And were all baptizid vnto Moyses in the cloud, and in the sea:

3 And did all eat the same spirituall meat:

4 And did all drinke the same spirituall drinke: (for they dranke of that spirituall Rocke that || followed them: and that Rocke was Christ)

5 But with many of them God was not well pleased: for they were ouerthrown in the wildernesse.

6 Now these things were <sup>t</sup>our examples, to the intent wee should not lust after euil things, as they also lusted.

7 Neither be ye idolaters, as were some of them, as it is written, \* The people late downe to eate and drinke, and rose vp to play.

8 Neither let vs commit fornication, as some of them committed, and \*fell in one day three and twentie thousand.

9 Neither let vs tempt Christ, as some

<sup>t</sup> Or, went with them.

<sup>t</sup> Gr. our figures.

\* Exod. 32.  
6. psal. 106.  
14.

\* Num. 25.  
9.

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26 F  
the fulnes  
27 If

# One bread, one body. Chap.xj. Women couered.

\*Num. 21. some of them also tempted, \*and were  
6. destroyed of serpents.

\*Num. 14. 10 Neither murmure ye, as some of  
37. them also murmured, and were \* de-  
stroyed of the destroyer.

||Or, Types. 11 Now all these things happened  
unto them for || ensamples: and they  
are written for our admonition, vpon  
whom the ends of the world are come.

12 Wherefore, let him that thinketh  
he standeth, take heed lest he fall.

||Or, mode-  
rate. 13 There hath no temptation taken  
you, but such as is || common to man:  
but God is faithfull, who wil not suffer  
you to bee tempted aboue that you are  
able: but will with the temptation also  
make a way to escape, that ye may bee  
able to beare it.

14 Wherefore my dearely beloued,  
flee from idolatrie.

15 I speake as to wise men: judge  
ye what I say.

16 The cup of blessing which wee  
bless, is it not the communion of the  
blood of Christ: The bread which we  
breake, is it not the communion of the  
body of Christ?

17 For we being many are one bread,  
and one body: for we are all partakers  
of that one bread.

18 Behold Israel after the flesh: are  
not they which eat of the sacrifices, par-  
takers of the Altar?

19 What say I then: that the idole  
is any thing: or that which is offered  
in sacrifice to idols is any thing?

20 But I say that the things which  
the Gentiles\* sacrifice, they sacrifice to  
devils, and not to God: and I would  
not that yee shoulde haue fellowship  
with devils.

21 Yee cannot drinke the cup of the  
Lord, and the cup of devils: ye cannot  
be partakers of the Lords Table, and  
of the table of devils.

22 Doe we prouoke the Lord to ie-  
alousie: are we stronger then he?

23 All things are lawfull for me, but  
all things are not expedient: All things  
are lawfull for mee, but all things  
edifie not.

24 Let no man seeke his owne: but  
every man anothers wealth.

25 Whatsoeuer is solde in the sham-  
bles, that eate, asking no question for  
conscience sake.

26 For\* the earth is the Lords, and  
the fulnesse thereof.

27 If any of them that beleue not,

bid you to a feast, and yee be disposed to  
goe, Whatsoeuer is set before you, eate,  
asking no question for conscience sake.

28 But if any man say unto you,  
This is offered in sacrifice vnto idoles,  
eate not for his sake that shewed it, and  
for conscience sake. \* The earth is the  
Lords, and the fulnesse thereof.

29 Conscience I say, not thine owne,  
but of the others: for why is my liber-  
tie iudged of another mans conscience?

30 For, if I by || grace be a partaker,  
why am I enuill spoken of, for that for  
which I give thankes?

31 Whether therfore ye eat or drinke,  
or whatsoeuer ye doe, doe all to the glo-  
ry of God.

32 Give none offence, neither to the  
Jewes, nor to the † Gentiles, nor to the  
Church of God:

33 Euen as I please all men in all  
things, not seeking mine owne profit,  
but the profit of many, that they may  
be saued.

Deut. 10.  
14.psal. 24.  
1.

||Or, thankes-  
giving.

†Gr. Greeks

## CHAP. XI.

1 He reprooueth them, because in holy assem-  
blies, 4 their men prayed with their heads  
couered, and 6 women with their heads vncou-  
ered, 17 and because generally their mee-  
tings were not for the better but for the worse,  
as 21 namely in profaning with their owne  
feasts the Lords Supper. 25 Lastly, he calleth  
them to the first institution thereof.



E yee followers of mee,  
euen as I also am of  
Christ.

2 Now I prayse you,  
brethren, that you remem-  
ber me in all things, and  
keepe the || ordinances, as I deliuered  
them to you.

3 But I would haue you knowe,  
that the head of every man is Christ:  
and the head of the woman is the man,  
and the head of Christ is God.

4 Every man praying or prophecy-  
ing, having his head couered, dishonou-  
reth his head.

5 But every woman that prayeth  
or prophesieth with her head vncou-  
ered, dishonoureth her head: for that is  
euen all one as if she were shauen.

6 For if the woman be not couered,  
let her also bee shorne: but if it bee a  
shame for a woman to be shorne or sha-  
uen, let her be couered.

7 For a man in dede ought not to  
couer his head, forasmuch as hee is the  
image

||Or, traditi-  
ons.

\*Deut. 32.  
17. psal.  
106.37.

\*Deut. 10.  
14.psal. 24.  
1.

# Christs Supper. I.Corinthians. Spirituall gifts.

image and glory of God : but the woman is the glory of the man.

8 For the man is not of the woman: but the woman of the man.

9 Neither was the man created for the woman : but the woman for the man.

|| That is, a covering in signe that she is under the power of her husband

10 For this cause ought the woman to haue power || on her head, because of the Angels.

11 Neverthelesse, neither is the man without the woman, neither the woman without the man in the Lord.

12 For as the woman is of the man: euen so is the man also by the woman ; but all things of God.

13 Judge in your selues, is it comely that a woman pray vnto God vncouered?

14 Doeth not even nature it selfe teach you, that if a man haue long haire, it is a shame vnto him?

15 But if a woman haue long haire, it is a glory to her: for her haire is givien her for a || couering.

16 But if any man seeme to be contentious, we haue no such custome, neither the Churches of God.

17 Now in this that I declare vnto you, I praise you not, that you come together not for the better, but for the worse.

18 For first of all when yee come together in the Church, I heare that there be || divisions among you, and I partly beleene it.

19 For there must bee also || heresies among you, that they which are approued may be made manifest among you.

20 When yee come together therefore into one place, this is || not to eat the Lords Supper.

21 For in eating, every one taketh before other, his owne supper : and one is hungry, and an other is drunken.

22 What, haue ye not houses to eat and to drinke in ? Or despise yee the Church of God, and shame || them that haue not ? What shall I say to you : shall I praise you in this : I prayse you not.

23 For I haue received of the Lord that which also I delinuered vnto you, that the Lord Jesus, the same night in which he was betrayed, tooke bread :

24 \*And when he had givien thanks, he brake it, and sayd, Take, eat, this is my body, which is broken for you : this doe || in remembrance of mee.

|| Or, vaille.

|| Or, schismes.

|| Or, sects.

|| Or, ye can not eate.

|| Or, them that are poore.

\*Mat. 26.16  
mar. 14.22.  
luk. 22.19.

|| Or, for a remembrance.

25 After the same manner also hee tooke the cup when he had supped, saying, This cup is the new Testament in my blood: this do ye, as oft as ye drinke it, in remembrance of me.

26 For as often as ye eate this bread, and drinke this cup, || yee doe shew the Lords death till he come.

27 Wherefore, whosoever shall eate this bread, and drinke this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord.

28 But let a man examine himselfe, and so let him eate of that bread, and drinke of that cup.

29 For hee that eateth and drinketh unworthily, eateth and drinketh || damnation to himselfe, not discerning the Lords body.

30 For this cause many are weake and sickly among you, and many sleepe.

31 For if we would judge our selues, we should not be iudged.

32 But when we are iudged, we are chastened of the Lord, that wee should not be condemned with the world.

33 Wherefore my brethren, when ye come together to eate, tary one for another.

34 And if any man hunger, let him eate at home, that ye come not together vnto || condemnation. And the rest will I set in order, when I come.

## C H A P. XII.

1 Spirituall gifts 4 are diuers, 7 yet all to profit withall. 8 And to that ende, are diuersly bestowed: 12 That by the like proportion, as the members of a naturall body, tend all to the 16 mutuall decency, 22 seruice, and 26 succour of the same body; 27 so wee should doe one for another, to make vp the mysticall body of Christ.

**N**ow concerning spirituall giftest, brethren, I would not haue you ignorant.

2 Pee know that yee were Gentiles, carryed away vnto these dumbe idoles, euen as ye were led.

3 Wherefore I give you to understand, that no man speaking by the spirit of God, calleth Jesus || accursed: and that no man can say that Jesus is the Lord, but by the holy Ghost.

4 Nowe there are diversities of gifts, but the same spirit.

5 And there are differences of administrations, but the same Lord.

6 And

|| Or, see jee.

|| Or, iudge-  
ment.

|| Or, iudge-  
ment.

|| Or, Ana-  
thema.

6 And  
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Jewes or i  
bond or free  
to drinke in  
14 For t  
but many.  
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am not the  
is it ther  
16 And il  
I am not th  
by: is it ther  
17 If th  
Where wer  
were hearti  
18 But n  
bers, every  
whach pleat  
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22 Nay,  
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6 And there are diuersities of operations, but it is the same God, which worketh all in all.

7 But the manifestation of the spirit, is given to euery man to profit withall.

8 For to one is given by the spirit, the word of wisedome, to another the word of knowledge, by the same spirit.

9 To another faith, by the same spirit: to another the gifts of healing, by the same spirit:

10 To another the working of miracles, to another prophecie, to another discerning of spirits, to another diuers kindes of tongues, to another the interpretation of tongues.

11 But all these worketh that one and the selfe same spirit, dividing to euery man seuerally as he will.

12 For as the body is one, and hath many members, and all the menibrs of that one body, being many, are one bo-

die: so also is Christ.  
13 For by one spirit are we all baptiz-  
ed into one bodie, whether wee bee  
Jewes or <sup>t</sup>Gentiles, whether wee bee  
bond or free: and haue beene all made  
to drinke into one spirit.

14 For the body is not one member,  
but many.

15 If the foot shall say, Because I  
am not the hand, I am not of the body:  
is it therefore not of the body?

16 And if the eare shall say, Because I  
am not the eye, I am not of the bo-  
dy: is it therefore not of the body?

17 If the whole body were an eye,  
where were the hearing? If the whole  
were hearing, where were the smel-  
ling?

18 But now hath God set the mem-  
bers, euery one of them in the body, as  
it hath pleased him.

19 And if they were all one member,  
where were the body?

20 But now are they many mem-  
bers, yet but one body.

21 And the eye cannot say unto the  
hand, I haue no need of thee: nor a-  
gaine, the head to the feete, I haue no  
need of you.

22 Nay, much more those members  
of the bodie, which seeme to bee more  
feeble, are necessary.

23 And those members of the bodie,  
which wee thinke to bee lesse honoura-  
ble, vpon these we || bestow more abun-  
dant honour, and our uncomely parts

haue more abundant comeliness.

24 For our comely parts haue no  
need: but God hath tempered the bodie  
together, hauing giuen more abundant  
honour to that part which lacked:

25 That there should be no schisme in  
the body: but that the members should  
haue the same care one for another.

26 And whether one member suf-  
fer, all the members suffer with it: or  
one member be honoured, all the mem-  
bers reioyce with it.

27 Now yee are the body of Christ,  
and members in particular.

28 And God hath set some in the  
Church, first Apostles, secondarily  
Prophets, thirdly Teachers, after that  
miracles, then gifts of healings, helps  
in gouernmēts, ||diuersities of tongues.

29 Are all Apostles: are all Prophets:  
are all Teachers: are all ||Workers of  
miracles?

30 Haue all the gifts of healing: doe  
all speake with tongues: doe all inter-  
pret:

31 But conet earnestly the best gifts:  
And yet shew I vnto you a more excel-  
lent way.

### C H A P. XIII.

1 All giftes, 2. 3 how excellent soever, are no-  
thing worth without charitie. 4 The praises  
therof, and 13 prelation before hope & faith.

**T**hough I speake with the  
tongues of men & of An-  
gels, and haue not charity,  
I am become as sounding  
brasse or a tinkling cymbal.

2 And though I haue the gift of  
prophesie, and understand all mysteries  
and all knowledge: and though I  
haue all faith, so that I could remoone  
mountaines, and haue no charitie, I  
am nothing.

3 And though I bestowe all my  
goods to feede the poore, and though I  
givē my body to bee burned, and haue  
not charitie, it profiteth me nothing.

4 Charitie suffereth long, and is  
kinde: charitie enuieth not: charitie  
||vaunteth not it selfe, is not puffed vp,

5 Doeth not behaue it selfe vnseem-  
ly, seeketh not her owne, is not easily  
provoked, thinketh no euill,

6 Reioyceth not in iniquitie, but re-  
joyceth || in the truthe:

7 Beareth all things, beleueth all  
things, hopeth all things, endureth all  
things.

||Or, dissi-  
tion.

||Or, kinds.

||Or, powers.

||Or, is not  
rash.

||Or, with the  
truthe.

†Gr.Greeks.

||Or, pust on.

# Of prophecying, I.Corinthians. strange tongues,

8 Charitie never faileth: but whether there be prophesies, they shall faile; whether there bee tongues, they shall cease; whether there bee knowledge, it shall vanish away.

9 For we know in part, and we prophesie in part.

10 But when that which is perfect is come, then that which is in part, shalbe done away.

11 When I was a childe, I spake as a childe, I understood as a childe, I thought as a childe: but when I became a man, I put away childish things.

12 For now we see through a glasse, <sup>†</sup>darkely: but then face to face: now I know in part, but then shall I know even as also I am known.

13 And now abideth faith, hope, charitie, these three, but the greatest of these is charitie.

## C H A P. XIII.

1 Prophecie is commended, 2. 3. 4 and preferred before speaking with tongues, 6 by a comparison drawn from musical instruments. 12 Both must bee referred to edification, 22 as to their true and proper end. 26 The true vse of each is taught, 27 and the abuse taxed. 34 Women are forbidden to speake in the Church.

**E**ollow after charitie, and desire spirituall giftes, but rather that yee may prophesie.

2 For he that speaketh in an vñknownen tongue, speaketh not unto men, but unto God: for no man understandeth him: howbeit in the spirit he speaketh mysteries.

3 But he that prophesieh, speaketh unto men to edification, and exhortation, and comfort.

4 He that speaketh in an vñknownen tongue, edifieth himselfe: but hee that prophesieh, edifieth the Church.

5 I would that yee all spake with tongues, but rather that ye prophesied: for greater is hee that prophesieh, then hee that speaketh with tongues, except hee interprete, that the Church may receive edifying.

6 Now brethren, if I come unto you speaking with tongues, what shall I profit you, except I shall speake to you either by revelation, or by knowledge, or by prophesying, or by doctrine:

7 And euē things without life giuing sound, whether pipe or harpe, except they give a distinction in the sounds, how shall it be knownen what is piped or harped?

8 For if the trumpet give an vncertaine sound, who shall prepare himselfe to the battell?

9 So likewise you, except ye utter by the tongue words <sup>†</sup>easie to be vnderstood, how shall it be knownen what is spoken: for ye shall speake into the aire.

10 There are, it may bee, so many kindes of voices in the world, and none of them are without signification.

11 Therefore if I know not the meaning of the voyce, I shall bee vnto him that speaketh, a Barbarian, and he that speaketh shall be a Barbarian vnto mee.

12 Euen so ye, forasmuch as yee are zealous <sup>†</sup>of spirituall gifts, seeke that yee may excell to the edifying of the Church.

13 Wherefore let him that speaketh in an vñknownen tongue, pray that he may interpret.

14 For if I pray in an vñknownen tongue, my spirit prayeth, but my vnderstanding is vnsruitfull.

15 What is it then: I will pray with the spirit, and wil pray with vnderstanding also: I will sing with the spirit, and I will sing with the vnderstanding also.

16 Else, when thou shalt blesse with the spirit, how shall hee that occupieth the roome of the vñlearned, say Amen at thy giuing of thankes, seeing he vnderstandeth not what thou sayest?

17 For thou verily giuest thankes well: but the other is not edified.

18 I thanke my God, I speake with tongues more then you all.

19 Yet in the Church I had rather speake few words with my vnderstanding, that by my voyce I might teach others also, then ten thousand words in an vñknownen tongue.

20 Brethren, bee not children in vnderstanding: how be it, in malice be yee children, but in vnderstanding be <sup>†</sup>men.

21 In the Law it is <sup>\*</sup>written, With men of other tonges, and other lippes will I speake vnto this people: and yet for all that will they not heare me, saith the Lord.

22 Wherefore tongues are for a signe, not to them that beleue, but to them that beleue not: But prophesying serueth

<sup>†</sup>Or, reasoned.

<sup>†</sup>Gr. in a riddle.

<sup>†</sup>Gr. heareth

<sup>†</sup>Or, tunes.

<sup>†</sup>Gr. signific-  
cant.

<sup>†</sup>Gr. of spi-  
rits.

<sup>†</sup>Gr. perfe-  
ct or of a ripe  
age.  
Esa. 28.11.

inter-  
ued not  
for them  
23 It  
become  
all spea-  
in those i-  
uers, wi-  
24 B  
come in  
unlearni-  
ndged o-  
25 A  
heart m-  
downe o-  
God, ani-  
truth.  
26 Ho  
come tog-  
psalme,  
hath a re-  
Let all th-  
27 It  
tongue, i-  
by thre,  
interpret  
28 Bi  
him keep  
him spea-  
29 L  
three, and  
30 If  
that sittet  
31 For  
one, that  
comforted  
32 An  
are subjec-  
33 For  
fusion, vi-  
of the Sa-  
34 Le  
the Chur-  
vnto thei-  
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saith the  
35 An  
let them a-  
for it is a-  
the Churi-  
36 Wh  
from you  
37 If  
aprophe-  
ledge, tha-  
to you, ar-  
Lord.  
38 Bu  
him be ign-  
39 Wh

and interpretation. Chap. xv. Christ is risen.

uet not for them that beleue not, but for them which beleue.

23 If therefore the whole Church be come together into some place, and all speake with tongues, & there come in those that are unlearned, or unbelieuers, will they not say that ye are mad?

24 But if all prophesie, and there come in one that beleueth not, or one unlearned: he is conuinced of all, he is iudged of all.

25 And thus are the secrets of his heart made manifest, and so falling downe on his face, hee will worship God, and report that God is in you of a trueth.

26 How is it then brethren: When ye come together, every one of you hath a Psalme, hath a doctrine, hath a tongue, hath a reuelation, hath an interpretation: Let all things be done unto edifying.

27 If any man speake in an unknownen tongue, let it be by two, or at the most by three, and that by course, and let one interprete.

28 But if there be no interpreter, let him keepe silence in the Church, and let him speake to himselfe, and to God.

29 Let the Prophets speake two or three, and let the other iudge.

30 If any thing be reueled to another, that sitteth by, let the first hold his peace.

31 For yee may all prophesie one by one, that all may learne, and all may be comforted.

32 And the spirits of the Prophets are subiect to the Prophets.

33 For God is not the authour of confusion, but of peace, as in all Churches of the Saints.

34 Let your women keepe silence in the Churches, for it is not permitted unto them to speake; but they are commanded to bee vnder obedience: as also saith the Law.

35 And if they will learne any thing, let them aske their husbands at home: for it is a shame for women to speake in the Church.

36 What: came the word of God out from you: or came it unto you onely:

37 If any man thinke himselfe to be a Prophet, or spiritual, let him acknowledge, that the things that I write unto you, are the commandements of the Lord.

38 But if any man bee ignorant, let him be ignorant.

39 Wherefore brethren, couet to pro-

phesie, and forbid not to speake with tongues.

40 Let all things be done decently, and in order.

### CHAP. XV.

3 By Christes resurrection, 12 he proueth the necessarie of our resurrection, against all such as deny the resurrection of the body. 21 The fruit, 35 and maner thereof, 51 And of the changing of them, that shall bee found aliue at the last day.



Oreuer brethren, I declare vnto you the Gospel which I preached vnto you, which also you haue received, and wherein yee stand.

2 By which also yee are saned, if yee ||keepe in memorie † what I preached vnto you, vntesse yee haue beleuued in vaine.

3 For I delivered vnto you first of all, that which I also received, how that Christ died for our sinnes according to the Scriptures:

4 And that he was buried, and that he rose againe the third day according to the Scriptures.

5 And that he was seene of Cephas, then of the twelue.

5 And that hee was seene of abone fine hundred brethren at once: of whom the greater part remaine vnto this present, but some are fallen asleepe.

7 After that, he was seen of James, then of all the Apostles.

8 And last of all he was seene of me also, as of one borne out of due time.

9 For I am the least of the Apostles, that am not meet to be called an Apostle because I persecuted þ Church of God.

10 But by the grace of God I am what I am: and his grace whiche was bestowed vpon me, was not in vaine: But I laboured more abundantly then they all, yet not I, but the grace of God whiche was with me:

11 Therefore, whether it were I or they, so we preach, and so ye beleue.

12 Now if Christ be preached that he rose from the dead, how say some among you, that there is no resurrection of the dead:

13 But if there be no resurrection of the dead, then is Christ not risen.

14 And if Christ be not risen, then is our preaching vaine, and your faith is also vaine:

|| Or, hold fast.  
† Gr. by what speech.

|| Or, an abortive.

† Gr. tumult, or unquietnesse.

\*Gen. 3.16.

# The resurrection I.Corinthians. is prooued.

15 Pea, and we are found false witnesses of God, because we haue testified of God, that he raised vp Christ: whom hee raised not vp, if so bee that the dead rise not.

16 For if the dead rise not, then is not Christ raised.

17 And if Christ be not raised, your faith is vaine, ye are yet in your sinnes.

18 Then they also which are fallen asleepe in Christ, are perished.

19 If in this life only we haue hope in Christ, wee are of all men most miserable.

20 But now is Christ risen from the dead, and become the first fruits of them that slept.

21 For since by man came death, by man came also the resurrection of the dead.

22 For as in Adam all die, euen so in Christ shall all be made aline.

23 But every man in his owne order. Christ the first fruits, afterward they that are Christs, at his comming.

24 Then commeth the end, when he shall haue delivered vp the kingdome to God euen the Father, when he shall haue put downe all rule, and all authority and power.

25 For he must reigne, till hee hath put all enemies vnder his feete.

26 The last enemie that shall be destroyed, is death.

27 For he hath put all things vnder his feete; but when hee saith all things are put vnder him, it is manifest that he is excepted which did put all things vnder him.

28 And when all things shall bee subdued vnto him, then shal the Sonne also himselfe bee subiect vnto him that put all things vnder him, that God may be all in all.

29 Else what shal they do, which are baptiz'd for the dead, if the dead rise not at all, why are they then baptiz'd for the dead?

30 And why stand we in ieopardy euery houre?

31 I protest by your reioycing which I haue in Christ Jesus our Lord, I die dayly.

32 If after the maner of men I haue fought with beasts at Ephesus, what aduantageth it me, if the dead rise not: let vs eat and drinke, for to morrow we die.

33 Bee not deceived: euill commun-

ications corrupt good manners.

34 Awake to righteousnesse, and sinne not: for some haue not the knowledge of God, I speake this to your shame.

35 But some man will say, how are the dead rayled vp: and with what body doe they come?

36 Thou foole, that which thou sowest, is not quickened except it die.

37 And that which thou sowest, thou sowest not that body that shall be, but bare graine, it may chance of wheate, or of some other graine.

38 But God giueth it a body as it hath pleased him, and to every seed his owne body.

39 All flesh is not the same flesh, but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds.

40 There are also celestiall bodies, and bodies terrestriall: But the glorie of the celestiall is one, and the glorie of the terrestriall is another.

41 There is one glory of the sunne, another of the moone, and another glorie of the starres: for one starre differeth from another starre in glorie.

42 So also is the resurrection of the dead, it is sown in corruption, it is raised in incorruption.

43 It is sown in dishonour, it is rayled in glorie: it is sown in weake-nesse, it is rayled in power:

44 It is sown a naturall body, it is raised a spirituall bodie. There is a naturall bodie, and there is a spirituall bodie.

45 And so it is written: The first man Adam was made a living soule, the last Adam was made a quickening spirit.

46 Howbeit that was not first which is spirituall: but that which is naturall, and afterward that which is spirituall.

47 The first man is of the earth, earthly: The second man is the Lord from heauen.

48 As is the earthly, such are they that are earthly, and as is the heauenly, such are they also that are heauenly.

49 And as we haue borne the image of the earthly, wee shall also beare the image of the heauenly.

50 Now this I say, brethren, that flesh & blood cannot inherite the kingdome of God: neither doth corruption inherite incorruption.

51 Be

||Some  
reade, our.

||Or, to speak  
after the  
maner of  
men.

51 Behold, I shew you a mysterie: we shall not all sleepe, but wee shall all be changed,

52 In a moment, in the twinkling of an eye, at the last trumpe, (for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.)

53 For this corruptible must put on incorruption, and this mortall must put on immortallitie.

54 So when this corruptible shall haue put on incorruption, & this mortall shall haue put on immortality, then shall be brought to passe the saying that is written, \*Death is swallowed vp in victorie.

55 O death, where is thy sting? O graue, where is thy victorie?

56 The sting of death is sinne, and the strength of sinne is the law.

57 But thankes bee to God, which giueth vs the victorie, through our Lord Jesus Christ.

58 Therefore my beloved brethren, be yee stedfast, unmoveable, alwayes a-bounding in the worke of the Lord, forasmuch as you know that your la-bour is not in vaine in the Lord.

### CHAP. XVI.

I Hee exhorteth them to relieue the want of the brethren at Ierusalem. 10 Commendeth Timothy, 13 And after friendly admonitions, 16 Shutteth vp his Epistle with diuers salutatons.

**N**ow concerning the collec-tion for the Saints, as I haue giuen order to the Churches of Galatia, euen so doe ye.

2 Upon the first day of the weeke, let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come.

3 And when I come, whomsoever you shall approue by your letters, them wil I send to bring your liberality vnto Ierusalem.

4 And if it be meet that I goe also, they shall goe with me.

5 Now I wil come vnto you, when I shall passe through Macedonia: for I doe passe through Macedonia.

6 And it may bee that I will abide, yea, and winter with you, that yee may bring me on my iourney, whithersoever I goe.

7 For I will not see you now by

the way, but I trust to tarry a while with you, if the Lord permit.

8 But I will tarry at Ephesus vntill Pentecost.

9 For a great doore and effectuall is opened vnto mee, and there are many aduersaries.

10 Now if Timotheus come, see that he may be with you without feare: for hee worketh the worke of the Lord, as I also doe.

11 Let no man therefore despise him: but conduct him forth in peace, that hee may come vnto me: for I looke for him with the brethren.

12 As touching our brother Apollos, I greatly desired him to come vnto you with þ brethren, but his wil was not at all to come at this time: but he wil come when hee shall haue convenient time.

13 Watch yee, stand fast in the faith, quit you like men: be strong.

14 Let all your things be done with charitie.

15 I beseech you, brethren, (ye know the house of Stephanas, that it is the first fruits of Achaia, and that they haue addicted themselves to the ministry of the Saints,) 16 That ye submit your selues vnto such, and to every one that helpeth with vs and laboureth.

17 I am glad of the comming of Stephanas, and Fortunatus, and Achicus: for that which was lacking on your part, they haue supplied.

18 For they haue refreshed my spirit and yours: therefore acknowledge yee them that are such.

19 The Churches of Asia salute you: Aquila and Priscilla salute you much in the Lord, with the Church that is in their house.

20 All the brethren greet you: greet ye one another with an holy kisse.

21 The salutation of me Paul, with mine owne hand.

22 If any man loue not the Lord Jesus Christ, let him bee Anathema Maranatha.

23 The grace of our Lord Jesus Christ be with you.

24 My loue be with you all in Christ Jesus, Amen.

**C**The first Epistle to the Corinthians was written from Philippi by Stephanas, and Fortunatus, and Achicus, and Timotheus.

Oct. 13. 14

Or, bell.

† Gr. gift.